THE HIDDEN TREASVRE:

OPENED IN

TWO SERMONS

Preached by ZACHARY CATLIN

Minister of Gods word at *Thurstone*

in SVFFOLKE:

UPON MATTHEVV 13.44.

These things hast thou HIDDEN *from the wise and prudent, and hast* REVEALED *them unto babes.* MATT. 11.25.

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THE HIDDEN TREASVRE.

The first SERMON.

MATTH. 13. 44.

Againe, the Kingdome of heaven is like unto a Treasure hid in a field, which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that hee hath, and buyeth that field.

THis Parable (welbeloved in the Lord) is entire within it selfe, and hath no dependance on any thing before delivered; only this word [*Againe*] gives us to consider our blessed Saviours frequent use of Parables, as in other of his Sermons, so in this very Chapter, which I may call a Nest of seven Parables closely couched together; *Without a Parable spake he not unto them*, saith the Text, verse 34. and the reason is given, verse 35. *That it might be fulfilled which was spoken by the Prophet saying, I will open my mouth in Parables.*

Againe]

Coherence.

Vers. 34.
Vers. 35.

Hence observe, that it was our Saviours usuall custome to preach by Parables, that is, to borrow similitudes

Observ.

Parabola est sermo similitudinarius, qui aliud dicit, aliud significat. Aquin.

Reason.

Simil.

litudes from earthly things in our ordinary callings, to the end that he might by these things, that are obvious to sense and reason, closely instil and insinuate into the mindes of worldly and naturall men, things of an heavenly and spiritual nature with the more facility and greater delight; even as skilfull Physitians are wont to minister unto their weake patients bitter Pills lapt upon sugar. For this reason our Saviour borrowes similitudes from Husbandmen, from Merchantmen, from Fishermen, from Leaven, from Mustardseed, from Pearles, and from Treasures, to illustrate unto his hearers matters concerning the Kingdome of God.

Vse 1.

Vse 1. By which course of our Saviour the best Preacher that ever was, wee his schollers may see what a workman in his trade a Minister of Christ ought to bee, what a cunning Fisher for soules, what a wily *Protean* to insinuate the meaning of his doctrine into all capacities, and the love of it into all affections, dressing for every *Isaac* such meat as his soule loveth, and with *Paul* that Master-builder becomming weake to the weake, and all things to all men, that by all meanes (through Gods blessing) wee may winne some.

Gen. 27. 4.

1 Cor. 9. 22.

Vse 2.

Secondly, let this practice of our Saviour teach us all to labour for spiritull eyes, and sanctified hearts, that in earthly things wee may see things heavenly, and in naturall things things spiritull. Carnall *Nicodemus* hearing the doctrine of the new birth, dreames againe of entring into his Mothers wombe; and the carnall Capernaites hearing of eating the flesh of Christ, dreame of tearing it with their teeth; But our blessed Saviour in every common thing hee sees or meetes withall, can espie something spiritull and heavenly: In the water of *Jacobs* Well hee can see the water of life; in the stones of the Temple hee

Joh. 3.

John 6.

Joh. 4.

can read the destruction of Jerusalem, and the end of the world: and in Seed, Tares, Leaven, Pearles and Treasures he can discerne the Kingdome of God, as the Text saith, *The Kingdome of God is like a Treasure*. In like manner, if we had heavenly hearts, every thing we see, and heare, and meet withall, would be unto us a *Zacheus* his *Sycamore tree*, from whence we might see our Saviour; & *Moses* his *Mount Nebo*, from whence we might behold the Land of Promise. And thus much of our Saviours use of Parables in generall. Luke.21.8. Luke 19.4. Deut.34.1.

In the Parable in particular, the scope and aime of it our blessed Saviour is, to teach us to prefer grace and glory, called here [*the Kingdome of heaven*] before all other things whatsoever, and for the acquiring and enjoying of them, to denie our selves, and all our carnall lusts, yea, gladly to renounce the whole world, that nothing might intangle us from the fruition of so great a good. To accomplish this his aime, he sets an high price and estimate upon them, and greatly extols and sets forth the excellency of Gods Kingdome, by comparing it in the next verse to a precious Pearle, and here in this verse to a Desirable Treasure, for the obtaining whereof hee would have us to sell and part with all that wee have. A needfull exhortation, as in those, so in these our dayes, wherein (alas) carnall men do not chiefly prize the spiritiall blessings and graces of God, being bewitched with the baites of Satan, and inticements of this present world. And thus you have the generall scope and drift of this notable parable of the Treasure. Text it selfe. Scope. Verse 45.

In the words themselves we have two things to be considered: First the Thing it selfe that is to bee purchased; and secondly, what is to be done about the obtaining of it. The two parts of the Text. 1. 2.

First, the Purchase it selfe about which wee are I.

Foure circumstances.

to bee employed is set forth unto us in the Text by foure severall circumstances.

1. The Name.
2. The Value.
3. The Place or Situation.
4. The Difficultie of finding and obtaining it.

1. The Name is, The Kingdome of Heaven.] The
2. Valne is, It is like a Treasure.] The Place or Si-
3. tuation, It is like a treasure in a Field.] The Difficulty
4. of finding and obtaining it, It is θησαυῳ κεκρυμμενῳ, a Treasure HIDDEN in a field. [*Againe, the Kingdome of Heavē is like unto a Treasure hid in a field.*]

II.

What to bee done.

Five things.

1. 2. 3. 4. 5.

In the second place, for the procuring and obtaining of this Purchase, five things are to bee done. First, the Treasure must bee Found. Secondly, wee must Rejoyce in our finding. Thirdly, wee must HIDE our Treasure againe. Fourthly, wee must Withdraw our selves for consideration. Fifthly and lastly, we must SELL ALL that we have, and BUY the Field for the Treasures sake, according to the example of this Man propounded by our Saviour in my Text, of whom it is said, When hee hath found the Treasure he hideth it, and for joy thereof he goeth and selleth all that he hath, and buyeth the field. Of

The first Generall part. The Purchase it selfe.

these in order, as God shall assist and the time permit, and first of the Purchase it selfe about which we are to be employed: which (as you have heard) is set forth unto us by foure circumstances: and first of all

1. Circumstãce The NAME, Kingdome of Heaven,

by the NAME, The Kingdome of Heaven] what that is, seeing Interpreters give little satisfaction, under correction of better judgement, I will lay downe mine own opinion. The Prophet *Daniel* in his secōd Chapter tels us of foure earthly kingdomes, cōpared by him to foure severall metals, *Gold, Silver, Brasse,* and *Iron*, & in the 44. verse he tels us, that in the daies of the fourth Kingdome or Monarchy, the God of

Dan 2. 32.

Verse 44.

Heaven

Heaven shall set up a Kingdome which shall never be destroyed, but shall breake and consume all these kingdomes, and shall stand for ever; and more particularly in the seventh chapter and 13. verse, hee tels us, that the Ancient of dayes shall give to the Sonne of MAN a dominion everlasting, and a kingdome that never shall bee destroyed; yea, the Saints of the most High shal take the kingdome and possesse it for ever and ever, verse 18. Of this kingdome of the Messiah prophesied of by *Daniel*, I make no question but *Iohn* the Baptist the *Messiahs* Harbinger & forerunner, is to be understood, when he cryed, saying, *Repent, repent, for the Kingdome of Heaven is at hand, Mat.* 3. 2. and of this Kingdome spake our Saviour in this place, *Againe, the Kingdome of heaven is like to a Treasure hid in a field, &c.*

Dan 7.13.

verse 18.

The Kingdom of the Messiah

Matth. 3. 2. vide Mat. 26. 28 &. 21. 9.

And this kingdome is that gracious and spirituall Regiment by which the Lord Jesus, God and man, as King of the Church, ruleth in the hearts of true Beleevers, giving them those three priviledges spoken of *Rom.* 14. 17. *The Kingdome of God is righteousnesse, peace and joy in the Holy Ghost.*

What it is.

And this Regiment being but one, yet hath two degrees. The first is called the kingdome of Grace, by which hee communicates himselfe to the soules of the faithfull by his Spirit, through the outward Ordinances of the Word and Sacraments in this life present.

Two degrees of Christs Kingdome. 1. Of Grace.

The second degree is called the Kingdome of Glory, by which hee gives them perfection of holinesse and happinesse by an immediate fellowship with the blessed Trinity for ever in the world to come.

2. Of Glory.

This government of Christ consisting in these two degrees, is called here by the Name and Title of the Kingdome of Heaven, for these three Reasons, as I conceive.

Three reasons of the Name.

First,

Reason 1. The King came from Heaven. 1 Cor. 15. 47. Iohn 1. 13.

First, because the King here is not a mere earthly man, as other Kings are, but The Lord from Heaven, as Saint *Paul* saith, *Who came from heaven; and is ascended thither againe, and sitteth at the right hand of God in glory.*

Reason 2. The government is spirituall tending to heaven.

Secondly, because the government of this kingdome is exercised not so much over the bodies and goods of men, but properly over their soules and consciences, and consists not so much in externall things, tending to outward peace and tranquility, as in inward and spirituall things tending to, and ending in an heavenly life; this our Saviour himselfe professeth, saying, *My Kingdome is not of this world*; though it be in this world, yet it is not of this world, or *worldly*. Iohn. 18. 36.

Reason 3. Because it excells all earthly kingdomes.

Thirdly, it is called an * Heavenly Kingdome, by way of excellency, because it excelleth all terrene kingdomes, as farre as heaven excelleth earth, both in holinesse, in happinesse, in largenesse and in continuance: As namely, to instance one particular; All the subjects of this kingdome are Kings to raigne here and for ever. In earthly Kingdomes the King indeed is rich, and glorious, and honourable, but the subjects may bee meane and poore enough, begging their bread from doore to doore; but in Christs Kingdome, every Saint, every beleever is a King: *Rev. 1. 6. He hath made us Kings and Priests unto his Father*, saith *S. Iohn*; Kings to raigne over sin, Satan, and the world, and Priests to offer unto God the Father spirituall sacrifices upon the Altar of Christs merits: And againe, verse 9. *I Iohn am your brother and companion in Tribulation, and in the Kingdome and patience of Iesus Christ*: Hee is a companion with them, and they with him in the Kingdome of Iesus Christ, though it bee a kingdome of tribulation, and therfore of patience; according also to that which *Daniel*

* *Hebrai utuntur genitivo vice Epitheti, regnum cælorum. i. cæleste.*

Every subject of Christ is a King. Revel. 1. 6.

Vers. 9.

niel had foretold, *The Saints of the most High shall take the kingdome and possesse it for ever and ever*, *Dan.* 7. 18. And thus, beloved, you see what is meant by the Kingdome of Heaven, as also the reasons of the name. Dan. 7. 18.

And here I pray you to note with mee, that the Kingdome of grace, and the Kingdome of Glory have both one and the same name, are both stiled The Kingdome of Heaven, and no marvaile, for, *Note.* Grace and Glory both one Kingdome.

First, they have one and the same King, the Lord Jesus. *Reason* 1.

Secondly, all the subjects in them both are Kings. *Reason* 2.

Thirdly, they both have the same government and prerogatives for substance, though the one part bee yet militant and warring upon earth, and the other part bee triumphant with their King in the Court of Heaven, for, *Quid est gratia, nisi gloria inchoata? & quid est gloria nisi gratia consummata?* What is grace but glory begun? and what is glory but grace consummate and made perfit? *Reason* 3. *Lyra.*

Hence wee gather this instruction, that whosoever will enter into the kingdome of heaven, he must doe it in this present life: The Kingdome is here to bee purchased, and heaven is on earth to bee obtained, or else it is lost for ever; hee that will raigne in that of glory, must first be a subject in this of grace: *Rich men* are charged *in this life to lay a good foundation of aternall life*. Here is laid the foundatiõ of that building, whose top reacheth up to heaven: *Except yee be regenerate and borne againe ye cannot enter into the Kingdome of God*, saith our Saviour; implying that *regeneration* and the *newbirth* give us entrance and admission thereunto; and most plainly, *Matth.* 18. 3, 4. *Hee that is converted, and humbleth himselfe as a little childe, the same is the greatest in the Kingdome of heaven*: hee that would bee perfitly *Doct.* Heaven must here be purchased or never. 1. Tim. 1. 19. Ioh. 3. 5. Mat. 18. 3, 4.

Heb. 12. 14. fitly holy there, must be initially holy here, he that would be perfitly happy there, must begin to be blessed and happy here. In a word, we must in our life time enter into the Suburbs of the *New Ierusalem*, the City of the great King, and that by the low and narrow gate of repentance and conversion, if ever we looke at our death, to be admitted into the City it selfe through the beautifull gate of glory.

Rev. 20. 6.

Vse 1. Get grace if thou wilt have glory.

If this be so, beloved in the Lord, be exhorted who ever thou art that desirest to enter into the Kingdome of Heaven, now to become the Subject of Jesus Christ: submit to the gracious regiment and scepter of his Word and Spirit: live to God, not to thy selfe: by faith and not by sense: rule over thy lusts that would rule over thee: be a little King in thine owne bosome. If thou art risen with Christ, and ascended with Christ, *thy heart and conversation is in Heaven*: and no question but thou shalt at the day of thy Death enter into the Kingdome of Heaven.

Rom. 14. 8.

2. Cor 5 7.

Phil. 3. 20.

The faithfull have eternall life already.

Nay happy soule, take this for thy comfort, thou hast an Heaven vpon earth, thou hast taken possession of it already: Beleeve not me, beleeve the holy Scriptures. *This is life eternall to know* (aright) *thee, and him whom thou hast sent Iesus Christ. He that believeth in the Sonne, hath everlasting life.* He hath that life begun in his soule that never shall be put out againe: and by the lively fruits of faith this life may be knowne: as Saint *Iohn* saith, *By this we know that we are translated from death to life, because we love the brethren*: a point of vnspeakable comfort to the child of God, if it be well weighed.

Ioh. 17. 2. Ioh 3. 36.

1 Ioh. 3. 14.

Vse 2. Enemies of Christ hope for heaven in vaine.

But as for those that are slaves to sinne and Satan, drudges to the world, rebels against Christ, enemies of his gracious government, that say with those in the 19. of *Luke, ver.* 14, *Nolumus hunc regnare, We will not have this man to reigne over vs*, that will

will have their wills, and fighe for their lusts, alas, they have no grace in them, have neither ability to doe good duties, nor make conscience of doing them: Let all such know, in vaine they expect at their Death to enter into Heaven. Indeed they bow their knee to Christ, and call him King, but in the meane season they put into his hand a Scepter of Reed, and so mocke him, and yet they looke when they dye to be caught up into Heaven in a whirlwind with *Elias*. But be not deceived, *God is not mocked*, *The Kingdome of God is not in word, but in power*, saith the Apostle, 1 *Cor.* 4. 20. And againe, *The uncleane and unrighteous shall not inherit the Kingdome of God:* For as the Heathens so placed the two Temples of Vertue and Honour, that no man could enter into that of Honour, but first he must passe thorough the other of Vertue; In like manner the Lord hath so placed these two parts and degrees of the Kingdome of Heaven, that no man can possibly enter into that of glory: but first he must passe thorough this of grace. And this shall suffice for the first circumstance, by which this Purchase is set foorth unto us, and that is the NAME or title, *The Kingdome of Heaven.*

2. Kin. 5. 21.
1. Cor. 4. 20.

1. Cor. 6. 9.
Simile.

The second followes, and that is the value. *The Kingdome of Heaven is like unto a TREASVRE.*

The second circumstance.
The value.
It is like a Treasure.]

But what is a Treasure? *Thesaurus* (saith *Musculus*) *est copia facultatum & bonorum ad omnem eventum jam parata. A Treasure is the abundance of riches laid up in store for all assayes. Thesaurus constat de Raris, pretiosis, durabilibus*, saith *Huga*, *It consists of things rare not common, pretious not vile, durable not of small continuance.* In a word, it is a great masse of silver, gold, jewels, pretious stones, great for quantity, rich and excellent for quality, containing much in a little, ready for all occasions, laid up as we say for a rainy day, and therefore is peculiar to Kings and Princes.

What a Treasure is.

Doctr.

Grace is a Treasure. Pro.3.14,15.

Now Grace is a Treasure saith our Saviour: yea, saith *Salomon*, *The merchandize of wisdome* (that is, of Grace) *is better then of Silver, and the Gaine thereof then of fine Gold: She is more precious then Rubyes, and all Desireable things are not to be compared to her.* Take triall in one or two graces. A meeke and a quiet Spirit in the Hidden man of the heart, is a better ornament to a woman, saith Saint *Peter*, then all outward adorning, plaiting of haire, wearing of gold, or putting on of apparell: for it is in the sight of God πολυτελὲς of great price and value. 1. *Pet.*3.4. when a woman meekely submits her selfe unto her Husband as her head for the ordinance of Gods sake, this one grace is worth all the outward ornaments and abilliments in the world. See it in another grace: *The Trial of your Faith* (that is, your Faith which is tryed and approved) *is much more precious then gold that perisheth*, (saith S. *Pet.* 1.7. Faith is precious as gold, as tried gold, yea more, yea much more precious then tried gold for gold perisheth, but faith saveth. Faith unites the soule to Christ, *in whom are hid the Treasures of divine wisedome and knowledge.* Col.2.3. *and by Christ it unites us to the Father & the holy Ghost, it makes God the chief good, and fountaine of all good, to be our God and portion.*

1.Pet.3.4.

Bifeild.

1.Pet.1.7.

V.8.

Col.2.3.

Deus est summum bonum, & fons omnis boni.

Glory is a Treasure also.

As for Glory, that is a Treasure indeed, a Treasure laid up in Heaven: there is perfit Holinesse, perfit Happinesse. *Aderit omne bonum, abeerit omne malum, There is the presence of all good, and the absence of all evill.* There is no sinne, no sorrow, no want, no annoyance, no feare of change, there is more then *eye hath seene, eare hath heard of, or mans narrow heart can comprehend.* In a word, it is a Treasure that cannot be valued, that cannot be wasted.

Augustin.

1.Cor.2.9.

Vse 1. Seeke Gods Kingdome first Mat.6.33.

Is it thus (Beloved) *that the Kingdome of Heaven is a Treasure*, let this set an edge upon that Exhortation of our Saviour, *Mat.6.33. Seeke ye first the Kingdome*

dome of God and his righteousnesse. Let it move us to set our first and best affections and endeavours on grace and glory. We covet riches, we covet Treasures, Loe the onely true riches, and heavenly Treasure. Treasure on earth cannot be secured from the *Canker*, from the *Theefe*, saith our Saviour: but these are *durable*. The Treasures of wicked men *profit nothing*, neyther doe *Riches availe in the day of wrath*, but *Righteousnesse delivereth from Death.* Once ere ye die one graine of *Faith*, though as small as a *graine of mustard-seed*, will be worth all the perishing gold of *India*. For the end of your Faith is the salvation of your soules, saith Saint *Peter*, Take therefore to heart the Exhortation of our Saviour, *Lay not up for yourselves Treasures upon Earth*, &c. *but lay up for yourselves Treasures in Heaven*, &c. that is, make sure in this life of grace for glory.

Quid nisi mentis inopes. τὸ ἀληθινὸν μαμωνᾶ. Luke 16.11. Mat.6.19. Pro.10.2. 11.4. 1.Pet.1.8.

Secondly, this lets us see the rich estate of a true beleever, a sound Christian, a faithfull subject of Christs Kingdome: he hath a rich Treasure. He hath faith more precious then gold; he hath Christ the perfect Gaine: he hath God the fountaine of all good to be his God; bound to him by fatherly love, by promise, by covenant, by oath, never to faile him nor forsake him, but to provide for him in all his wants, to protect him in all dangers; and finally to possesse him of a Crowne and Kingdome incorruptible.

Use 2. See the rich estate of Christs Subiect. Heb.3.5.

Poore Christians why envy ye the outward prosperity of carnall worldlings, who have their portion in this *Life*, *whose belly God hath filled with his hidden Treasures*, saith the *Psalmist* meaning the hidden treasures of the earth, which they are stripped of at death like that rich foole, *Luke* 12. Psa.17.14.

Why droope your spirits under outward want and pressures? *David* could say, *The Lord is my portion*

Ps.16.5,6. Ps.23.1. 2.Cor.6.10. Mar.9.23. 1 Cor.3.22, 23.

I have a goodly heritage, Psal. 16.5,6. And againe, *The Lord is my shepheard, I shall want nothing.* And *Paul* could say of himselfe and *Timothy*, *We are as poore, yet making many rich; as having nothing, yet possessing all things.* How can he want any thing which tends to true happinesse, that is at the Well head? *All things are possible to him that believeth*, saith our Saviour: *Et habet omnia, qui habet habentem omnia*, saith a Father, he hath all things at least in some sort, that hath him that hath all things. Saint *Paul* sweetly, *All things are yours, and you Christs, and Christ Gods.* God and Christ are yours, and so *all things* are yours, *things present*, and *things to come.* O beloved, comfort your selves and one another with these words, Know your happinesse, you are Lord Treasurers, you have the Kingdome of heaven the true Treasure.

The third circumstance. The Place. In a Field.]

But to come to the third circumstance of the place or situation, *Quaregio in terris?* In what place is this Treasure to be found? our Saviour tels vs, *In a Field.*] And that Field is no other but the Word of God, which is compared to a greene pasture, *Psal.* 23. 2. but in this place to a Field, and that for three Reasons.

Ager est Euangelium, saith *Calvin*, *Praedicatio verbi*, saith *Musc.* *Scriptura.* Ierom. *Hugo.* Reason 1. For the labor.

First, *Propter laborem*, for the labour. In gardens and orchards is pleasure and recreation, in houses and chambers is eating and drinking, and amorous delights, but *Ager ab agendo*, in the field is labour and toyle, *Ibi foditur, ibi aratur, ibi sudatur*, there men dig and plow, and harrow, and sweat, and toyle. *Ager est Scriptura*, saith *Hugo*, *quia agendo & laborando acquiritur scientia*, the word is compared to a field, because by labour and industry we attaine to heavenly knowledge.

Reason 2. From the barrennes and plainnes.

Secondly, *Propter sterilitatem*, for the barrennesse of it in the conceit of carnall men. For as Treasures (saith *Iunius*) are not found in rich pastures and fruitfull

fruitfull medowes, but in sterile and barren grounds, so heavenly wisedome is not found in the wittie devices of Poets, or subtill and profound Speculations of Philosophers, but in the plaine and simple word of God.

Thirdly, *Propter amplitudinem*, for the largenesse. *I have seene an end of all perfection*, saith *David*, *but thy Law is exceeding broad.* I have seene the bounds of Townes, of Kingdomes, and of Countryes, yea the Sea and Land hath bounds and borders, but thy Word is exceeding broad. For it teacheth the whole Will of God, and the whole duty of Man: the beginning of All things in the Creation, and the end of All in the dissolution of the world; the right knowledge both of God and of our selves; of the mercy of God reaching as high as the highest heavens, of his justice reaching downe to the nethermost Hell. In a word, it is able to make the man of God *perfit* and *absolute*, and to make us all *wise unto salvation*. *Admiro plenitudinem Scripturæ*, saith *Tertullian*, I admire the largenesse and fulnesse of the Scripture. Let twenty able Divines preach on this one verse, yet twenty more may come after them, and twenty more after them, and still find a living veine of exquisite matter. A large field indeed, wherein long-lived *Methuselah* may walke all his life, and yet not find out the dimensions of this field. *O the depth of the wisedome and knowledge of God! how unsearchable are his judgements and his wayes past finding out!*

Reason 3. For the largenesse. Ps.119.96.

2 Tim.3. 17. 15. ἄρτιος καὶ ἐξηρτισμένος.

Rom.11.33.

Note we then, that in the Field of the Word, the Treasure of Gods Kingdome is to be found. By his Word the Lord is wont to worke Grace in vs, and so to prepare us unto Glory. For this cause is the Word in Scriptures called, *The Word of Grace*, Act. 20.32. *The Word of eternall Life*, Ioh.6.68. and (that we may see the correspondency of Scripture with Scripture)

Doctr.

Act.20.32. Jo.6.68.

Mat.13.19. Scripture) The word of the Kingdome, in 19. verse of this chapter, because in it the Kingdome is to be found. In a word, *It is the Arme of God*, Is.53.1. Is.53.1. 1.Cor.1.18. and *the power of God to salvation*, 1.Cor,1,18.

Vse. O then Beloved, that all we that desire to finde this Treasure, would delight to walk in this Field. Other bookes and other words have their use, but as *David* said of *Goliahs* sword, so say I of the Word of God; There is none to that: for it hath pleased 1.Sam.21.9. God *by the foolishnesse of preaching to save them that beleeve.* 1.Cor.1.21.

As for them that despise the Word of God read and preached, and delight to walke elsewhere, as in wanton play-bookes, poeticall fables, philosophicall discourses, well compiled Historyes, politicke Lawes or Statutes, eyther they seeke not grace and glory, or at least, they seeke them where they are not like to finde them, and like the *Sadducees*, *They erre not* Mat.22.29. *knowing the Scriptures.*

But beloved, remember ye that saying of *David*, Ps.1.1,2. that *the man is blessed that hath not walked in the way of sinners, but his delight is in the Law of the Lord, and therein doth he meditate day and night.* I say to you as Ruth.2.8. *Booz* to *Ruth*, *Goe not to gleane in an other field, neyther goe from hence, but abide ye here.* Walke in this field more or lesse every day: especially on the Sabbath day, and meditate herein day and night. When many revolted and went backe from Christ, he turning to his Disciples, said unto them, *Will you also go away?* Joh.6.67. So say I to you, some run to Brownisme, some to Familisme, some to Anabaptisme, some to Papisme, some to flat Atheisme: will you also goe away? Let each of you answer in the secret of his heart, with 68. *Simon Peter*, verse 68. *Master, whither, or to whom shall we goe? Thou hast the Words of eternall life.* And this of the third circumstance, The place or situation of the Treasure.

I come unto the fourth and last, and that is,

The difficultie of finding and obtaining it. It is *Thesaurus absconditus, a Treasure HIDDEN in the Field, The Kingdome of Heaven is like*, &c. Our Saviour doth not liken it to an open Treasure in the Kings Court or Exchequer, but to a Treasure hid in a field.

The fourth Circumstance. The Difficulty

It is an hidden Treasure. *Non apertas in aulis, sed absconditus in agro.*

Nature her selfe hath hidden gold and silver in the inward mines and bowels of the earth, farre remote from the eyes of men, as foreknowing that they would prove occasions and incentives of pride, ambition, and covetousnesse, contention, warre and bloudshed. And as Nature, so experience teacheth men to hide their Treasures. *Depradari desiderat* (saith *Gregory*) *qui Thesaurum in viâ publicâ portat.* He desires to be lightned of his Treasure, that carries it in open view. *Hezekiah* shewes his Treasure to the Embassadours of *Babel*, and shortly after they were fetcht away to *Babel. Is.*39.4.6. *Treasures you see are to be Hidden.*

Gregory.

Isa.39.1.6.

In like manner, Grace and Glory are hid Treasures, hidden in the Word, and hidden in themselves, and in the world.

Doctr. Grace and Glory are hidden.

1. In the Word.

First, Grace and heavenly wisedome lies not fleet in the letter, in the upper Rine and barke of Scripture, but deepe and low in the marrow and bowels of it. *Latet Christus* (saith *Hugo*) *in cortice litera, vt Moses in fiscella scirpeâ*, Christ lyes hid in the ryne of the letter, as *Moses* in the *Arke* of *Bulrushes*, *Exod.*2.3. and *Great is the mystery of godlinesse*, saith Saint *Paul.* 1.*Tim.*3.16.

Hugo.

Exod.2.3.

1.Tim.3.16.

As for Glory, it is indeed described in the Word, yet alas very darkely and obscurely in types and shadowes, as of Crownes, of Kingdomes and of Treasures.

2.

So that secondly, both *Grace* & *Glory* are *Hidden frō the*

To wordly men.
Mat.11.25.
1.Cor.2.14.

the men of the world, as our Saviour saith: And S. *Paul* tels us, *That the Naturall mã perceives not the things of God*, he savours them not, *they are foolishnesse unto him*, The *Crosse of Christ* is a *scandall*, *Faith* is a *fancy*, *Mortification* is onely a *bridling* of nature, *Sanctification* is but *Hypocrisie*, and an outward shew, yea *Heaven* it selfe is but a *Dreame* or *Fable*, like the Poets *Elysian* fields, *Platoes* Common-wealth, or *Moores Vtopia*; at least they thinke as slightly of it as of some farre countrey that little concerneth them; they cannot with the eye of sense or carnall reason see the spirituall beauty of it, and therefore are so farre from desiring with Saint *Paul* to be dissolved, that they say in their hearts with profane *Esau*, Tush, what is this birthright to me? and with that Cardinal, that would not give his part in *Paris*, *for his part in Paradise*.

Phil.1.23.

3. Grace is a secret worke.
Rom.7.22.
1.Pet.3.4.

Thirdly, *Grace* is an hidden and secret worke ἐν τῷ ἔσω ἀνθρώπῳ, In the Inner man, as Saint *Paul* saith: ἐν τῷ κρυπτῷ τῆς καρδίας ἀνθρώπῳ, in the hidden man of the heart, as Sanit *Peter* phraseth it. It makes no glorious show or splendour in the world, it alters not the visage or person of a man, it sets no Crowne on his head, it puts no gold ring on his finger, or gorgeous attire on his backe. The Kingdome of God comes not, saith our Saviour μετὰ παρατηρήσεως with observation, or as *Agrippa* and *Bernice* came with *Festus* to keepe the Assizes, μετὰ πολλῆς φαντασίας with great pompe and glory: No, no, ἰδοὺ γὰρ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν, saith our Saviour, it is within you, it is seated in your mind, will and affections. Grace makes an ignorant man wise to salvation, a couetous man liberall, a proud man humble, a drunkard sober and temperate, an unbeleever faithfull, a worldling heavenly minded; in a word, it makes the *Kings daughter all glorious within*, it is a secret worke.

Luk.17.20.21.
Act.25.24.
Luk.17.21.
Psal.45.13.

Yea further, it is oftentimes so hidden in the children

dren of God under many outward infirmities, of poverty, infamy, and crosses, that as Saint *Iohn* saith, *The world knowes them not*, can see in them no forme, beauty or comelinesse, that they should desire them, but as the *Psalmist* saith, they *condemne the Generation of the righteous*; and no marvell, for they are Gods *hidden ones*.

Grace overwhelmed in Gods children under Crosses 1 Joh.3.1. Esa.53.3. Psa.73.15.

And yet further, it is oft so hidden in them under many sinnefull corruptions, as ignorance, unbelieſe, pride, hypocrisie, anger; yea and sometimes grosse and open sins as in the case of *David* and *Peter*, that not onely carnall men cannot see their grace and goodnesse, but even themselves doe question whether they have any true grace in them or no, and though they have it, yet they want the feeling and comfort of it for a time, crying out with *David*, *The Lord hath cast me off for ever*, and with *Ionas*, *I am cast out of his sight*: and no marvell, for I am but an *Hypocrite*, I have no *truth* of grace in me.

And under corruptions and sins.

Psl.77.8. Jon.2.4.

And as for *Glory*, as the excellency thereof appeareth not to the carnall eye of sense or reason, it being within the vaile. *Heb.6.19.* so through the weakenesse of our faith, even we that beleeve, doe see the beauty of it but dimly, as he in the Gospel saw men walking like trees: and a farre off, as *Moses* saw *Canaan* from the top of *Pisgah*. Onely now and then in the vigour of our Faith, we may with *Moses*, *see him that is invisible*, and with *Stephen*, *see Heaven opened, and Christ Iesus ready to receive us*, and yet so, as when we shall come thither, we shall be forced to say as the Queene of *Saba*, *The one halfe of this Glory was not told me in mine owne Country*. And thus we see the truth of the point.

Heb 6.19 τὸν ἐσώτερον τοῦ καταπετάσματος. Deut.34. Heb.11.27. Act.7.56. 1.Kin.10.7.

Vse 1. Musculus. Be not offended that few regard it.

Let it be of use unto us, beloved, to teach us not to wonder, or be offended, that the Kingdome of Heaven *à tam paucis ambitur*, is so little sought after or regarded,

regarded, and so much neglected and despised in the world. Tis a Treasure indeed, but HIDDEN and unknowne; and because unknowne, therefore undesired. *Ignoti nulla cupido*, Men see not the hidden excellency of the Scriptures, and of *Grace* in them, and in Gods children, in whom it is overwhelmed with infirmities and corruptions. *To you* (saith our Saviour to his faithfull disciples) *it is given to know the Mystery of the Kingdome of God, to them without, all these things are done in parables.* Indeed the Scriptures and Religion, for the power of it, are to them a mystery, a parable and a very riddle. *If thou knewest the gift of God* (saith our Saviour to the *Samaritan* woman) *and who it is that speaketh to thee, thou wouldest have asked*, so say I of the men of this Generation, If they knew the worth of *Grace*, and the happy estate of Gods children, they would not so neglect and contemne as they doe, both the word and Christ, Faith and Glory.

Mar 4.11.

Joh 4.10.

As our Saviour spake in great compassion and sorrow over Jerusalem now ready to perish, *O Ierusalem, Ierusalem, If thou hadst knowne, even thou, at least in this thy day, the things that belong unto thy peace: but now they are HID from thine eye*: So say I with a bleeding heart over many of you my brethren: If you had knowne, even you, at least in this your day, the things that belong unto your peace. If the drunkard, the swearer, the blasphemer, the Sabbath-breaker, the adulterer, and the covetous worldling did know the things that belong unto their peace, they would not so neglect and undervalue the Kingdome, the word of God, the graces of the Spirit, and the joyes of Heaven, but alas, alas, these things are hidden from their eyes, *in whom the God of this world hath blinded their minds*, lest the light of the glorious Gospel of Christ should shine unto them. But let no wise man

Luk.19.42.

2.Cor.4.7.

man thinke the worse of Religion, because it is so commonly neglected, for as the Apostle saith, *If our Gospel be Hid, it is Hid to them that perish.* And as it is true of knowledge in generall, so of divine and heavenly knowledge in particular, *Scientia non habet inimicum nisi ignorantem*, it is hated of none, despised of none, but such as doe not discerne the hidden excellency of it, because we have this Treasure in earthen vessels, as the Apostle speakes in the same place. 2.Cor 4.3. V.7: ἐν ὀστρακίνοις σκεύεσιν.

Secondly, and to conclude, if *Grace* and *Glory* be a Treasure hidden in the Word, how carefull should we be to follow the counsell of our Saviour in *Io.5.* 39. ἐρευνᾶτε τὰς γραφάς, Search the Scriptures, for in them we looke to have eternall life? How should we search and digge in these holy Mines as with spades and mattocks, not for the literall meaning of them, but especially for the spirituall. How should we follow the counsell of *Salomon*? *Cry for knowledge, and call for understanding, seeke her as silver, and search for her as for HID TREASURES*: for then saith *Salomon, We should understand the feare of the Lord, and find the knowledge of God*, then should we perceive the excellency of Grace not onely by speculation in our braines, but even in our hearts and soules we should taste & feele the goodnes and sweetnes of it to our unspeakable comfort. When we come at any time to reade or heare the Word, how should we pray with *David, Lord open thou mine eyes, that I may behold the wonderfull things contained in thy Law.* And when the eyes of our minds are opened to behold them, how should we prayse the Lord in the words of our Saviour, *I thanke thee O Father, Lord of Heaven and Earth, because thou hast Hid these things from the wise and prudent, and hast revealed them unto Babes, Even so O Father, because it seemed good in thy sight.* And thus you have heard the first generall part of the Text,

Vse 2. search the Scriptures diligently. Joh.5.39.

Pro.2,3,4.

V.6.

Psal.119.18.

Mat.11.25.

V.26.

namely the heavenly purchase, set forth unto us by foure severall circumstances, the name, the value, the place, and the difficulty of obtaining: We should now proceede to the second generall part, namely, to show what is to be done about the obtaining of this Purchase to our selves. But the handling hereof will require another houre. Let us therefore pray to God for a blessing upon that that hath beene already spoken.

The end of the first Sermon.

THE HIDDEN TREASVRE:

OPENED IN A SECOND SERMON UPON MATTHEVV 13.44.

Preached by ZACHARY CATLIN Minister of Gods word at *Thurstone* in SVFFOLKE:

To him that overcommeth I will give to eate of the HIDDEN *Manna.* REV. 2.17.

LONDON,
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THE SECOND SERMON.

MATTHEVV 13.44.

Againe, the Kingdome of Heaven is like unto Treasure Hid in a field, the which when a man hath found, he hideth, and for ioy thereof, goeth and selleth all that he hath, and buyeth that field.

HAving spoken of the first generall part of this Text, in the former Sermon, namely of the Heavenly purchase about which we are to be employed, entituled by our Saviour, *The Kingdome of Heaven, likened for value to a Treasure*, placed and scituate in a field, yea and said to be Hidden in that field to note the difficultie of obtaining it, I now proceede unto the second generall part propounded at the first,

The second generall part. What is to be done to obtaine the purchase.

Namely, what is to be done by us about the acquiring of it to our selves; and here our blessed Saviour propounds unto us for our direction the example of a worldly wise man in this parable, in whose steps we are directed to tread, and they are five.

In five particulars.

First he findes the Treasure.

1.

2. Secondly, he rejoyces in his finding, for that is next in order of nature, though not in the order of the words.

3. Thirdly, he hideth it againe.

4. Fourthly, he withdrawes himselfe for consideration.

5. Fiftly and lastly, he sels all that he hath to buy that field, not for it own sake, but for the Treasures sake; which Treasure when a man hath found, *He hides it* (saith our Saviour) *and for joy thereof goeth, and selleth all that he hath to buy that field.*

1. *Duty.* He findes it. *Note.* Finding is Gods free gift 1.Sam.9. Acts 9.

First of all, he findes the Treasure. A Treasure is sometimes casually found before ever it be sought. So the Lord doth oftentimes prevent us with his Grace, while we are conversant in the field of the word for by-respects. As *Saul* seeking his Fathers asses found a kingdome, so *Paul* seeking the blood of Martyrs, in the way to *Damascus*, found the bloud of *Iesus* and this kingdome of heaven. In like manner, the woman of *Samaria* seeking the water of *Iacobs* Well, found the God of *Iacob* and the water of life. And so the Jailour and many others, according to that notable saying of the Lord himselfe, *Isa.65.1. I was found of them that sought me not.* And it is truely affirmed by *Hilary*, *Thesaurum invenisse gratuitum est*, It is the free grace of God preventing us, that any man should find the Treasure; for flesh and blood reveales it not, &c. *Mat.16.17*

John 4. Act.16. Isa.65.1. *Hilary.* Matt.16.17.

Vse. Yet we must seeke Gods Kingdome and righteousnes. Mat.6.33. Pro.2.4.

But yet (beloved) finding implyes our duty of seeking; It is the expresse precept of our Saviour elsewhere, *Seek ye first of all the Kingdome of God and his righteousnesse*, *Mat.6.33.* & the counsell of *Salomon*, *Pro.2.4.* Seeke her, that is wisedome or grace, as silver, search for her as for *Hid Treasures.* Labour we therefore for illumination, for conversion, for repentance, and for faith: and take we this for our comfort,

comfort, The Lord will reveale this Treasure unto us, he will enlighten our minds, and sanctifie our hearts, he will let us see our sinnes, and withall his mercy in the pardon of them, and the way how to get the dominion over them. For if he be found of them that seeke him not; how much more will hee be found of us if wee seeke him in vprightnesse of heart. For so saith our Saviour expressly, *Seeke and ye shall finde*, and againe, *Every one that seeketh findeth*; Be exhorted therefore in the words of the Prophet, *To seeke the Lord while he may be found, and to call upon him while he is neere*, seeke the Lord in his Temple, and the heavenly Treasure in the field of his Word.

Mosive.

Matt.7.7.

Isa.55.6.

Secondly, he rejoyces in his Finding for that is next in order of time and nature, though not of the words, as they lie in the Text.

2. *Duty.* He rejoyces.

Finding even of an Earthly Treasure bringeth no question, great joy, especially in this golden age of the world. But to finde the pardon of our sins, to be assured of the love of God in Christ, and that we shall overcome Satan and all our corruptions, and finally attaine eternall life, this must needs bring joy unspeakable and glorious, as Saint *Peter* calls it. *Zacheus* found this *Treasure*, and he *Rejoyced*. The *Jaylour* found this *Treasure*, and he *Rejoyced*. The *Eunuch* found this *Treasure*, and he went on his way *Rejoycing*. *Act.*8 39. And *David* professeth of himselfe, *I rejoyced in thy Word as one that findeth great spoyles*.

So must we.

1.Pet.1.8.
Luk.19.6.
Act.16.34.
Act.8.39.

Psa.119.162.

Indeed all beleevers have not this joy alike. Some have it more at their first conversion and lesse after; some lesse at first and more after, and never any have it at all times alike but with some remission of degree, and intermission of feeling. But this is a certaine truth, that it is to be found more or lesse

Caution.

in all those that finde this Treasure.

Vse. Let this be our chiefest Joy. Jer.9.23.

Abandon we therefore, my brethren, all false joyes of sinne, the object onely of griefe and sorrow: and all petty joyes of worldly pleasures, profits and honours, in comparison of this. *Let not the wise man* (saith the Lord) *glory in his wisdome, nor the strong man in his might, nor the rich man in his riches* (that is to say, comparatively) *but let him that glorieth, glory in this, that he knoweth me to be the Lord.* Luk.10.20. *Rejoyce not in this* (saith our Saviour) *that the spirits* (or divels) *be subdued unto you*, but rather, *that your Names are written in Heaven*, that you are enrolled as Subjects into this Kingdome. And in this rejoyce and spare not: the true ground of sound comfort is in the grace and favour of God manifested to us in our true conversion.

Rev.3.17.

I wonder they that want it can be so merry, and that those that have it can be so sad. If we have found our selves heretofore most miserable poore and naked, out of Gods favour, in the cords of sinne, in the jawes of Satan, every moment in the danger of hell fire, and now by the mercy of God finde our selves delivered from these miseries, and estated in a Kingdome and a Treasure, how can we possibly be sad? Let us with *David* checke our selves for our lumpish pensivenes. Psal.43.5. *Why art thou thus cast down? O my soule, and why art thou thus disquieted within me?* and make conscience of the Apostles earnest charge, Phil.4.4. *Rejoyce in the Lord evermore, and againe I say Rejoyce*, for the *fruit of the Spirit is joy and peace*, Rom.14.17. and *the Kingdome of God is Righteousnesse and Peace, and Joy in the Holy Ghost.* In a word spirituall joy is a certaine consequent and assured note of one that hath found the Treasure.

The 3. Duty. He hides it. *Lyra.*

Thirdly, having found it and rejoyced in it, he hideth it againe. *Lyra* observeth that a Treasure hid in

in any mans ground, is ordered by the civill law for the common peace of men, to be equally divided betweene the finder of the Treasure, and the owner of the Land. This man therefore hides it and conceales it not onely from other men, but even from the owner and possessour of the field, lest having gotten knowledge of it, he would not have parted with the field, at least would have claymed halfe the Treasure, no marvell therefore though he hides it. Not that thus it ought to be, but that too too often thus it is. *It is naught, it is naught saith the buyer, but whenhe is gone aside he boasteth.* Prov. 20.14. So wise and wily are the *children of this world in their generation*, as our Saviour observeth, *Luk.* 16.8.

Reason.

Pro. 20.14.

Luk. 16.8.

As this man, so generally all men use to hide their Treasures, lest other men should defraud them, at least share with them, and so their Dividend and share should be the lesse.

Indeed there is no such cause in Christs Kingdome in that respect. For besides that God cannot bee mocked, or beguiled of his Treasure, There is in the Word Grace enough for us all, and though we bee many hearers, yet every hearer may have all. And in Christ there is merit enough to supply us all, and in heaven is glory enough to make us all fully happy. *In my Fathers house* (saith our Saviour) *are many mansions*, many dwelling places, roome enough.

There is grace and glory enough for us all.

Joh. 14.2.

And indeed, such is the nature of spirituall graces and blessings, that the more they are communicated unto others, the more they are increased in themselves, like the *widowes oyle* that *multiplied more*, the offtner it was powred from *vessell* to *vessell*.

2. King. 4.2.

Nevertheleſſe, to hold proportion to the parable in the application of it to our selves, I conceive it is fit for us to Hide out Treasure also, and that in three or foure respects.

How wee must hide our graces.

First,

1. In an holy Jealousie of our selves.

First, at our first conversion and entrance upon profession, hide it in an holy jealousie of our selves. Be not too confident of our selves, but examine throughly our estate, lest we be in a spirituall dreame or delusion. Be wary lest the shewes of grace deceive us, and Satan that impostor put upon us. There is something like *faith* that is not true *Faith*, something like *true Repentance* that is not true and *unfained* repentance. *Examine your selves therefore upon your beds and be still, Examine your selves whether you be in the faith, Prove your selves*, and then you may know indeed *that Christ Iesus is in you except ye be Reprobates.*

Psal.4.4.

2.Cor.13.5.

Secondly, in humility.

Secondly, *Hide it in* humility. Be not as Pharisees that doe all to be seene of men, that Pedlar-like set all to open view, and Player-like are ever upon the stage. But let us, beloved, have more grace in our hearts then we are wont to make shew of to the world, and doe more good and holy duties then we cry at the market Crosse. Let us be like humble *David* that *Hid the Word of God in his heart*, and true members of the Spouse of Christ that is said to bee *All Glorious within.*

Thirdly, in an holy feare of losingit.

1.Cor.10.12.

Rev.2.5.

Thirdly, *Hide* it in an holy Feare lest we lose it *Non tantum alij non videant, quam ut ipsi non perdant* saith one, *He that standeth let him take heed lest he fall.* He that loveth, let him take heed lest he leave his first love, *Rev.2.5.* the feare of losing is the mother of care of not losing, and an excellent meanes to prevent falling away, *Hold fast therefore that thou hast, that no man take thy crowne.*

Rev.3.11.

Fourthly, in an holy selfe-love.

Habu.2.4.

Lastly, Hide it in an holy selfe-love. *The just man* (saith the Prophet *Habaccuk*) *shall live by his owne Faith.* The faith of the *beleeving Husband* cannot save the *unbeleeving wife*, nor the faith of the *wife*, the unbeleeving *Husband*, and so it is betweene *parents* and

and children, pastour and people: howsoever therefore the Church of Rome extends the Communion of Saints, even to the partaking of other mens merits, and hathe rected a Common Treasury in the Church: Let us follow the counsell of the Apostle, Let every man prove his owne worke, then shall he have rejoycing in himselfe alone, and not in another, *For every man shall beare his owne burthen*, and if any *foolish Virgin* shall say unto us, *Give us of your oyle, for our lampes are out*, let us answere them as the *wise Virgins* did, Not so (*Ne non sufficiat nobis & vobis*) *lest there be not enough for us and for you, but goe ye rather to them that sell and buy for your selves.*

Gal. 6. 4. *in ἰδίῳ μόνον.*

Mat. 25. 8, 9.

Fourthly, saith our Saviour *ὑπάγει*. He goes his way, that is (if there be any Emphasis in this word) he withdrawes himselfe for consideration. As *Salomon* saith of the wise woman, *Pro.* 31. 16. she considereth a field and buyeth it, so he considers with himselfe what was to bee done for the purchasing of the field, and obtaining of the Treasure. *Abit*, that is, *studiose cogitat*; saith *Oecumenius.*

4. *Duty.* *He considers what he hath to doe.*

And this consideration is of great use in our spiritiall purchase; To make profession of the Gospel in good earnest; and to stand for the truth against all opposition, and rather to lose our livings, liberties, and lives; then to make shipwracke of Faith and good conscience, is no slight or easie matter. The marriage of our soules unto the Lord Jesus for ever and ever, is not to be taken in hand rashly or unadvisedly, but soberly, discreetly, and in the feare of God. Let us therefore when we begin to *build our Tower, sit downe first* and *counte the cost whether we have sufficient to finish it.* And when wee goe to warre against the enemies of Christs Kingdome, sit downe first & consult of our ability. When we goe about to make this

Vse. Consideration necessary when we enter vpon profession.

Luk. 14. 28. Καθίσας ψηφίσει τὴν δαπάνην. 31. βουλευσάμενος

this purchase, let us consider seriously what it will or may cost us, lest we begin rashly and hotly as many doe, and be not able to goe through, but give over in the plaine field. In a word, that which Christ would have us to consider is this; That whosoever resolveth not to *forsake all that he hath*, *cannot be his Disciple*, and *whosoever resolveth not to sell all that he hath, cannot purchase this field and Treasure*. And so I come to the fift and last, but not the least duty, *He sells all that he hath and buyes this Field*.] Observe here, beloved, that he buyes the field not so much for it selfe, as for the Treasures sake. So *Lyra: emit agrum, ut habeat jus possidendi Thesaurum*. It was not Earth but Treasure that he had most minde unto; I to teach us why we are to prize the Word of God, not *propter se sed propter aliud*, not for it selfe, but for grace and glory: but of this after in the application of the parable.

Luk 14.33.

The 5. Duty. He sels all and buyes the field.]

Obser. 1. He buyes the Field for the Treasures sake.

Observe againe, that this man though he buy the field, yet payes not a penny for the Treasure. By which, as I conceive, our Saviour would intimate unto us, that the Treasures of the Kingdome are unvaluable, and are the gifts of God, not the purchases of men with mony or monies worth. *Deus donator est non venditor*, saith *Philo*, God is a free giver, and not a Merchant of his grace or glory. The Papists indeed have toyled for themselves a mony of merits to buy the Kingdome of Heaven with all. But Saint *Paul* tels us, that *By grace we are saved, through faith, and that not of our selves, it is the gift of God*. And though sinners purchase hell, yet the *gift of God is eternall life through Jesus Christ our Lord*. And againe, *Non sunt condignæ passiones nostræ*, the short sufferings of this life, τὸν νῦν καιρὸν, of this short moment, *are not worthy of the glory which shall be revealed*. They are *worthy* say the Papists, they are *not worthy* saith *Paul*, and whether

Obser. 2. He payes nothing for the Treasure. Grace and glory are the free gifts of God.

Eph. 2.8.

Rom. 6.23.

Rom. 8.18.

whether of these we should beleeve, judge ye. But to end this point, I say to such merit-mongers, as *Simon Peter* said to *Simon Magus*, *Act.* 8. 20. Thou and thy money perish together, Doest thou thinke the gifts and graces of the Holy Ghost can be bought with money? or that any thing we can doe or suffer, can be æquivalent to the Kingdome of Heaven?

Now because this fift and last point is of great use, in the spirituall meaning of it, I pray you observe with me therein these three particulars.

In the 5. duty I consider 3. particulars.

First, that we must sell all we have.

Secondly, that we must buy the Field.

But thirdly not for it selfe, but for the Treasures sake.

1
2
3

For the first, we must sell all: not that God is a seller of his graces, or desirous to be enriched by our losses, but that we our selves may be qualified for his Kingdome, we must part with something, nay with all that we have, and those are eyther

First, We must sell all.]

Things lawfull or things unlawfull.

And first we must sell all unlawfull things, that is, We must part with all our sinnes and sinfull lusts and courses. Whatsoever offends us, or causes us to offend, though as neare and deare as our right hand, or right eye, we must cut it off, and plucke it out, and cast it from us. *Mat.* 5. 29. The Gospel that bringeth salvation, teacheth us to deny ungodlinesse, and all our worldly lusts. *Repentance* is godly sorrow for *all* sin. *Mortification* is the death of *all* sin, and *Sanctification* is the contrary to all sin: in a word, The *Spirit* and the *Flesh* are *cõtrary one to the other*, & in continual battle, *There is no concord betweene Christ and Belial, no fellowship betweene righteousnesse and unrighteousnesse.* Grace and a setled purpose to live in any one sin, are incompatible, and can never stand together.

1
Vnlawfull things.

Mat. 5. 29.
Tit. 2. 11. 12.

Gal. 5. 17.
ἐπιθυμεῖ ἐπιθυμίας.

2. Cor. 6. 14, 15.

συμφώνησις
Harmony.

Secondly, we must sell all our lawfull things, all

Secondly, all lawfull things

ous

our worldly profits, pleasures, honours, friends; yea and life it selfe also.

Quest. But must we indeed sell all? yea say the Papists, if we will enter into the state of perfection: and they wrest to this purpose that precept of our Saviour to the young rich man, in the 19. of *Matt. ver.* 21. *If thou wilt be perfit, goe and sell all thou hast, and give to the poore, and thou shalt have a Treasure in Heaven, and come and follow me.* But know, beloved, that was but a particular commandement of *Triall* to him, not a generall rule for all perfect Christians. As for these Popish votaries, the world is awake, and sees their craft in casting away a little of their owne, to enjoy the plenty of other mens, they professe beggery and possesse Kingdomes.

Matt. 19. 21.

Ans.

For our selves, blessed be God, we may use and enjoy the good things of the world. He that sayde, *Thou shalt not steale*, allowes us something of our owne. He that said, *Thou shalt give alms*, allowes us something wherewith to doe it of our owne. Our Saviour himselfe had a bagge or purse of which *Iudas* was the steward, and *Iohn* the beloved Disciple took the mother of our Saviour from the Crosse εἰς τὰ ἴδια, saith the Text, to his owne home, *Iob.* 19. 27. In a word, its a ruled case, *Acts* 5. 4.

Exod. 20. Rom. 13. 9. Eph. 4. 28.

Joh. 19. 27. Act. 5. 4.

How we must sell all lawfull things.

1.

Yet notwithstanding we must sell all, part with all, foure or five wayes.

First, in the Estimation of our hearts, we must incomparably preferre grace and glory before the whole world; with holy *Paul*, accounting *All things dung and drosse in comparison of Christ*, and with blessed *Moses*, *esteeming the rebuke of Christ* (and much more Christ himselfe) *greater Riches then the TREASURES of Egypt.* For this is a certaine truth, *Cœlestes divitiæ nunquam contemptu sæculi possidentur*, It is impossible to gaine spirituall riches till in our hearts we contemne Earthly.

Phil. 1. 8. σκύβαλα. Offal to dogs.

Heb. 11. 26.

Greg.

Secondly,

Secondly, we must part with them in the preparation of our hearts, bringing our selves to this resolution, that if times of persecution shall come, so that we cannot hold these outward things without the making shipwracke of our Faith and Religion, we will, by the grace of God be ready and willing to lay them downe, saying with blessed *Paul*, *I passe not at all for these things, neither is my life deare unto me, so that I may fulfill my course with joy.*

2. Act. 20. 24. ἐλλόγου ποιοῦμαι. I make no reckoning of them.

Thirdly, so far as these things are a let and hindrance unto us from holy duties, as prayer, reading of the Word, meditation and conference we must be sure to lay them aside, both the things themselves out of our hands, and the cares about them out of our heads, and this we are to doe not onely upon the Sabbath day, but even every day we rise; if we will be the children of *Abram*, who going up to Mount *Moria* to offer sacrifice to the Lord, left his servants and his asses at the foote of the Hill. *Gen.* 22. 5.

3. Gen. 22. 5.

Yea fourthly, we must actually depart with them to good ases, as of piety, charity, and hospitality, so making us friends of the Mammon of iniquity, and purchasing everlasting habitations. *Luk.* 16. 9.

4.

Fiftly and lastly, when the Lord shall take these outward things from us, eyther one by one, as in particular losses and afflictions, or by whole-sale at our death, We must depart with them, not with grudging and complaining, as the Divels that were cast out of the possessed, but with willingnes, joyfulnes, and thankfulnes, as he that sels his commodity for ready money, according to the example of S. *Paul*, *I desire to be dissolved*, and of those Saints of whom he saith, they tooke joyfully the spoyling of their goods, *Heb.* 10. 34. and of holy and patient *Job*, *The Lord hath given, and the Lord hath taken, now blessed be the name of the Lord*, Iob 1. 21. And thus you see the

5. Phil. 1. 23. Heb. 10. 34. μετὰ χαρᾶς. Job 1. 21.

the first particular how we must sell all we have.

2. We must buy the Field] Of the Word.

In the second place. As we must sell all, so must we also buy the field.] that is, as you have heard, the Word of God, which may further be confirmed by that precept of *Salomon* in plaine and expresse terms, *Prov.23.23. Buy the truth and sell it not*; And that is to be done two or three wayes.

1. Buy the Bible. Josh.1.8.

First literally, buy the booke of God in which the Treasure lyeth hid. Let not the booke of the Law depart out of thy mouth day nor night, saith the Lord to *Iosua*. *Iosh.* 1.8. Let it not depart out of your hands, say I to you. I wonder to see any house without this household-stuffe, or any hand of him or her in the Church that is able to reade, without this word of life. It was *Chrysostomes* usuall Exhortation; *O, vos Laici emite Biblia*; O you Lay-people buy you Bibles: Buy you Bibles saith *Chrysostome*. Nay burne your Bibles say the Papists, or you your selves shall be burned, so contrary are the Spirits of Papists to the Spirit of God, and of the holy Fathers.

Chrysost.

2. Secondly, maintaine the Preaching of the Word. Act.8.31.

Secondly, because thou canst not understand and apply the Word aright, without a Guide, as the truely Noble Eunuch ingenuously confessed of himselfe. *Act.8.31.* Thou must therefore buy the Word of God preached, that is, thou art bound according to thy calling and ability, to maintaine the Preacher of Gods Word liberally, and that with all alacrity. Let them (saith the Apostle) that are taught in the Word make their Teachers partakers of all good things. *Gal.6.6.* that they may be able to doe their worke to purpose and with joy, and not with distraction and griefe of heart, for that is unprofitable for you.

Gal.6.6.

Simile.

As they say of keeping cattle hardly, so say I in this case, if you pinch your pastures, you pinch your selves, and famish and starve your owne soules. O that the unconscionable tythe payers, & Church-robbers

bers of this Land had hearts to consider this, and that wee did all prize the Word as hee did, that said, *The Law of thy mouth is better unto me then thousands of gold and silver. Psal.119.72.*

Psal.119.72.

Thirdly, we must buy the Truth, not with money onely, but principally with labour and industry. Men indeed must sell for money, for Printers and Ministers cannot live upon the ayre; But as the Heathen sayd, *Dii labore hominibus vendunt:* God sells knowledge and grace for labour, Seeke her as silver, search for her as for hid Treasure, *Then shalt thou understand the feare of the Lord, and find the knowledge of God. Prov.2.4,5.* What will it profit us my brethren, to haue the Word of God in our houses, if we neither reade it nor meditate upon it? or to have a good Preacher in the Towne, if we either heare him not, or take little or no paines in hearing, but let the Word goe in at one eare, and out at another? nay, beloved, we must search the Scriptures, and try the spirits whether they be of God, we must take heed how we heare, and what we heare, and ingrafe the Word when we have heard it, yea and incorporate it into our soules, I meane into our minds, our wills, and our affections, and then have wee bought the Truth and purchased the Field.

Thirdly, Buy the truth with diligent labor.

Prov.2.4,5.

Iob.5.39.
1. Joh.4.1.
Luk.8.18.
Jam.1.21.
ἔμφυτον λογον.

But we must remember in the third place, wee must buy the field of the Word, not for it selfe, but for the Treasure in it, I meane for grace and glory, as wee see this man ἀγοράζει τὸν ἀγρὸν ἐκεῖνον, saith the Text, for joy of the Treasure, goes and buyes that field, not another, it was not so much the Land as the Treasure he aymed at. Many simple people rest in this that they have a Bible, or a Testament, and other good bookes in their houses, or a good Preacher in the Towne, or in some neighbour Parish; and thence conclude they cannot possibly doe amisse. Just like

Thirdly, Buy the Field for the Treasure.

Get grace out of it.
ἐκεῖνον.]

Judges 17.13.

like that idolatrous *Micah*, in the 17. of *Judges*, ver. 13. that reasoned after the same manner. *Now I know the Lord will doe me good, now that I have a Levite to be my Priest.* What is this but to make an Idol of the Bible, and an Idol of Preaching? but such Idols cannot save thee: for the Bible may be burnt to ashes, and the sound of Preaching vanishes in the aire, & all the Sermons preached formerly in this Church are past and gone. But the Word of the Lord, saith the Apostle *Peter*, *endureth for ever*, even this Word which is preached unto you, namely, as it worketh in us *Grace* and *Glory*, for so it liveth and abideth in us for ever. Get thou therefore not the shell onely, but the kernell, not the bone onely, but the marrow, not the field onely, but the Treasures invaluable contained in the same. And thus beloved we have run through the second Generall part of the Text; namely, what is to be done of us for the obtaining of the Purchase, and of the five severall duties, comprehended in that generall, and have insisted especially upon the last of them, as being of the greatest waight, where in we see the absolute Necessity that lyes upon us of selling all, of buying the field, and taking possession of the Treasure. What now remaines but to shut up all with an use or two, by way of Application of this that hath been spoken to our selves.

Vox audita perit.

1 Pet.5.25.

V.23. λόγω μαρτυρίας εἰς τὸν αἰῶνα.

Vse.

First of Reproofe of the Higling Chapmen of this Age.

Which first of all, doth serve for the sharpe reproofe and taxation of the trifling and higling Chapmen of this age, that have a good mind (as we say) to the Treasures of *Grace* and *Glory*: they wish with *Balaam*, *That they might dye the death of the righteous*, *Num.*23.10. And with the young man in the Gospel, they come to the Minister and say, *Good Master what shall we doe that we may inherit eternall life.* Matt. 19.22, something they will doe, and something they will

Num.23.10.

Mat.19.22.

will give, but yet for all this, they will not come up roundly to Gods price, but when they heare that they must sell all, then with that young man they goe away sorrowfull, and never bargaine any further.

That will not part

1. With unlawfull things.

For first they cannot find in their hearts to part with all their sins and unlawfull lusts, although they might as well spare them as water out of the ship. They will perhaps exchange one sinne for another, as when a young Prodigall turnes an old covetous Miser; or they will lend or lay away their sins for a time: as whē they come to the house of God to pray, or heare, but especially whē they are to come to the Lords Table, but presently after they repent them, and with the Serpent licke up their poyson againe, & will not sell away their sins for ever; or lastly, they will part with some of their sins, but not with all. *Naaman* will keepe his bowing in the House of *Rimmon*, *Herod* will reserve his sweet *Herodias*, *Ananias* will give part to God, and keepe backe part for himselfe, but not one of many will part with all; such an one is as rare as a blacke Swan. The truth is, Beloved, we love our lusts too well; One is all for pride, another all for revenge, a third for drunkennes, a fourth for adultery, a fift for gaming; some for one lust; some for another; but almost all men are for one or other: What is this but to make our belly our God, our lust our God, and to be lovers of pleasures more then lovers of God, as the Apostle speaketh? not that ever any were so simple as to say this with their tongues, or to kneele downe and worship their bellies for their Gods but hee that knoweth the heart and reines, telleth us that this is, and the Apostle telleth us that in the last dayes this it should be. Loe then, unlawfull things will not be parted with all for the *Treasures* sake.

1

2

3

Phil. 3. 19.

2. Tim. 3. 4.

2. And as for lawfull things, I meane the good Blessings

Much lesse will they part with lawfull things.

1. sings of this Life, Oh where is the man to be found
2. that is content to part with them? Where is the man
that esteemes basely of them as drosse and doung in
respect of Christ and sauing graces? that layeth them
aside for conscience sake, when the publike and pri-
vate exercises of Religion call for their devotion &
3. attendance? Where is the man that parteth with
them cheerefully to good and commendable uses,
4. sowing liberally that hee may reape liberally at the
harvest? that in preparation of heart hath resolved,
if persecution come, to suffer the losse of all joyfully;
5. knowing in himselfe that he hath in heaven a better
and an enduring substance? where is the man that
when losses, affliction and death come, can bid them
all adue and that from his heart, that hee may enjoy
the *Heaveuly Treasure*? I speake not this (Beloved)
as if I thought there were none such to be found;
some, yea many there are I doubt not; and I pray God
increase the number of them: but yet in respect of
the multitude, they are as rare as *Blacke Swans*. The
most part of men every where dote upon the world,
loving it onely and altogether, or at least in the first
and chiefest place. How many *Esaus* are there in the
world that say, *Tush what is this Birthright to me,*
Gen.25.32. *give me the pottage so red*? How many *Gadarens* that
Mar.5.17. will rather part with their Saviour, then with their
Mat.26.15. very Swine? How many *Iudasses* that *will sell their*
Saviour and their Soules for thirty pieces of silver, nay
for a farthing token? Trochos ludunt, prandium perdunt
Chrys. *pueri*: Children, saith *Chrysostome*, will play with
their toppes, and play away their dinners; and most
men childishly, for toyes and trifles lose their God,
Gen.16.6. and heaven, and their owne precious soules. *Hagar*
now adayes hath beaten her Mistresse *Sarah* out of
doores, I meane, the love of the world hath beaten
the love of God and of Religion out of our hearts;

The

The world, the world, thats our Treasure. If our Saviours rule be true, *That where our hearts be, there are our Treasures also, Matthew 6. 21*, then it is most plaine, that wee have layd up our Treasures upon Earth, for our thoughts, our words our works, our company are all worldly, all earthly. All the day, all the weeke, yea and the Sabbath day too, is too little for the world, Now *if any man love the world*, saith Saint *John* in expresse tearmes, *the love of the Father is not in him*, 1. *Joh.2.15.* and as the ground where gold groweth, is barren of all other things; so an heart set vpon the world, is ever barren and devoid of heavenly graces, *for ye cannot serve God and Mammon*, saith our Saviour, *Mat.6 24.*

Mat.6.21.

1.Joh.2.15.

Simile.

Mat.6 24.

As for our buying of the Field, I meane the Truth and Word of God, it grieves my soule to think how the Booke of God is generally neglected, his tenth part for the maintenance of his Ministers defrauded, gelt, and curtayled, and all the labour the most men take for buying Truth, is but to sit and give the Minister the hearing, no preparation made before, and, after, no meditation, no conference, no repetition of the things they have heard, no turning the Sermons into Prayer or into Practise. Men place the utmost of their Religion in this, they have read the Word, they have heard the Sermon, but never shew me the Meat, but shew me the Man. Never tell me thus many Chapters I have read, thus many Sermons I have heard: But tell mee, what art thou? what knowledge hast thou gotten, what faith, what hope, what love, what patience, what temperance, what humility, what thankfulnesse, what obedience? what good hast thou gotten by the Word? How justly may we take up the complaint of *Salomon, Pro. 17.16. Why is there a price in the hand of a foole to get wisdome, but he wants an heart?* Men have money, time,

2 Men will not buy the Word.

3 At least not the Treasure.

Pro.17.16.

time, wit, strength, meanes of all sorts to buy the Field, and to gaine the *Treasure*, but the foole wants an heart; eyther they get not the Word, or get no knowledge out of the Word, or turne not their knowledge into gracious practise. They desire to know onely that they may know; as if a man should get together *Nummum ad numerandum*, Mony onely to number and tell it over, and not to buy necessaries withall; and if it be thus with them, certainly they may have got the Field, the shell, the huske, and empty Casket, but they have not gotten yet one peny-worth of the *Treasure*. And by these meanes it comes to passe, that while the Divel and the world have multitudes of Chapmen flocking and thronging about them to buy their Pedling-stuffe and painted Bables, The Lord may stand in the high places of the City, making Proclamation, *Hoe, come and buy of me*, Isa. 55.1. and offering his rich and inualuable *Treasures*, and few or none will come to the price. Something they will bid; and something they are content to give: But *hoc aliquid nihil est*, this something is as good as nothing: for when he tels them, They must sell all that meane to have the *Treasure*, they goe away sorrowfull, saying in themselves, *Durus est hic sermo*, this is an hard saying and who can beare it, this is an hard purchase and who can buy it? as if poore soules that heaven and happines should be bought at too deare a rate, if they should give their sins and vanities in exchange for it.

Scire cupiunt tantum ut sciant.

Vas vitreum lingimus sed pultem non attingimus.

Simile.

Isa.55.1.

Joh.6.60.

But alas, alas, *Non Priamus tanti, totaque Troia fuit.* All the lusts of Hell are not worth so much, and it will be a poore advantage to win the whole world, *and to lose Gods Kingdome and their owne soules.*

Mat.16.26.

Use 2. Of Exhortatiō to withdraw our love from sin & the world and set it on heaver things.

Let the second use be for Exhortation. Let us all beloved in the Lord be persuaded to call off & withdraw our love and affections from our sinfull lusts, and

and from this present evill world, and to settle, and fasten them upon the *Treasures* of the Word; namely upon Christ, upon grace, and upon glory. Set them, O set them upon Religion and the kingdome of heaven. Had we but truly found & tasted heavenly things, we would easily contemne earthly things as base and vile, *Qui invenit cœlestia, contemnit sæcularia.* And impossible it is not to love these riches, till we know better. Can children not be in love with rattles, drums, hoby-horses, toyes and trifles? but after when they know better things, of themselves they put away these childish follies. O that we were wise, and would once put away our childishnes from us. *Abraham* left all to follow God, though he knew not whether he went, nor what he should have when he came there. *Peter* and *Andrew left all to follow Christ, even Father and Ship, and nets and all*; *Matthew* the *Publican* being called by our Saviour, *rose up, left all, and followed him.* The wise men of the East having found the babe Jesus, *opened their Treasures, and present to him gold, frankincense, and myrrhe. Zacheus* found the man Jesus, *and presently halfe his goods he gives to the poore, and makes restitution of wrongs foure fold.* The Primitive Saints found the Lord Jesus, *and they sold all their possessions, and laid down the price at the Apostles feet.* And as S. *Paul* tels us, *Heb.* 11.34. *They tooke joyfully the spoiling of their goods, knowing in themselves, that they had in heaven a better & an enduring substance.* The reason of all is, they had found the *Treasure*, and they held nothing too good or too deare to purchase it withall. O that we were wise unto salvation, and would follow the examples of these heavenly Merchants, *Omnes ita comparati sumus*, saith *Musculus*, *ut libenter quod minus est impendamus ut acquiramus quod majus est.* Even nature it selfe doth teach us to part readily with a little to bring in a greater gaine. Who will

Simile.

1.Cor.13.11. τὰ τοῦ νηπίου κατηργήκαμεν.

Heb.11.8.

Mat.4.20.

Mat.9.9.

Mat.2.11.

Luke 19.8.

Act.4.34.

Heb.11.34.

Musculus. *Pecuniam in loco negligere in lucro est.*

will not part with a penny to gaine a pound? who will not cast away a little seed that hee may reape a fruitfull harvest? why should we then for vaine and transitory things neglect and lose so great salvation, τηλικαύτης ἀμελήσαντες σωτηρίας, as the Apostle speaketh. *Heb.2.3?*

Heb.2.3. Not caring for.

Let us in time bethinke our selves, and with blessed *Mary*, *Luk.*10 42. Let us chuse τὴν ἀγαθὴν μερίδα, that good part which shall never be taken from us. If we lay up *Treasures* for our selves with that rich foole, *Luk.*12. and be not rich to God, *we shall shew our selves fooles, as he was*, saith our Saviour, *v.*21. and speed as he did, to whom it was said, *Thou foole, this night shall they fetch away thy soule from thee, and then whose shall all these things be?*

Luk.10.42.

Luke 12. 20. ἄφρων ἄνους. Beza.

Take to heart S. *Iohns* motive. 1 *Ioh.*2 17. *The world passeth and the lusts thereof, but he that doth the will of God abides for ever.* All will forsake thee, and thou must forsake all. Thy lusts will forsake thee, Concupiscence, saith *Salomon*, will flee away, thy lust to meate and drinke, thy lust to mirth and musicke, and all Court-like delights will flee from thee, as they did from aged *Barzillai*. The world also will forsake thee, it runs on orbes and wheeles, and is ever passing and sliding away. The old world is gone, the old yeare is gone, the old weeke is gone, this day is in part gone, and carryes with it the thread of thy life. How many of our deare friends, and Gods deare children are passed away and left us behind, *Onely the Word of God continues for ever.* 1. *Pet.* 1. *ult.* and *he that doth the will and Word of God endures for ever*, 1. *Ioh.*2.17. The Word of God will continue with thee to quicken and comfort thy soule, grace and good conscience gotten by it will stand by thee, and thy good works done according to it, will follow thee after death. True Religion will bring thee true credit,

Motive. 1.Joh.2.17. περαίνεται. Eccl.12.5.

2.Sam.19.35.

1.Pet.1.vlt.

Rev.14.13.

dit, true prosperity, true and solid comfort in life and death. And when carnall and worldly men that have layd up their *Treasures* on earth, and have gone a whoring after the world and worldly lusts, shall lose heaven and the world too, thou that hast made Gods Word thy Paradise, and God thy portion, whom to please and to enjoy thou hast esteemed thy greatest *Ioy* and *Treasure*, thou shalt be sure to be well provided for; for thou hast already a *Treasure* of grace and comfort, and shalt have shortly a *Treasure* of *Glory*, even *Fulnes of Ioy at Gods right hand, and Pleasures for evermore.* To conclude, all those that can truly say to Christ as *Peter* did, *Behold Lord we have forsaken all and followed thee, What shall we have therefore?* He will undoubtedly answer them, as there he did him: *Verily I say unto you, that ye which have followed me in the Regeneration, shall sit on Thrones, and ye that have forsaken houses or lands, or friends for my Names sake, shall receive an hundred fold in this life, and in the end inherit life everlasting.* Now unto life everlasting he bring us that laid downe life and all for us, and he give us grace to deny our selves, and to lay downe life and all for him; To whom with the Father and the holy Ghost be ever rendred, as is ever due, All honour, glory, prayse and thankes from this time forth for evermore. *Amen. Amen.*

Psa. 16 ult.
Mat. 19. 27.
Ver. 28.
Ver. 29.

The end of the second Sermon.

Soli Deo gloria.

I counsell thee to buy of me Gold tryed in the fire that thou mayst be rich. Rev. 3. 18.